

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 15, Vol. XVII. of the Star. Saturday, April 14, 1855.

Price One Penny.

Present Apostles and Prophets.

We have reviewed in previous Numbers of the *Star*, though very imperfectly, the history and position of the Prophet Joseph Smith. Many things are still to be revealed which will enlarge the understandings of the Saints concerning him. Their enemies supposed that by killing him they had put an end to "Mormonism." This arose from their ignorance of the fact that the power which he held was perpetual, and would descend upon a successor.

The interval between the death of Joseph and the appointment of brother Brigham to the First Presidency of the Church was one of great anxiety and trial to the Saints, but the Lord did not leave the faithful of His people long in doubt and darkness concerning who should lead them. Hundreds can testify that when brother Brigham was speaking to the congregation of the Saints in Nauvoo, they saw the spirit and power of Joseph come upon him as visibly as the mantle of Elijah fell upon Elisha. To the Saints this was a testimony that he was the chosen of the Lord to lead them. After the death of the Prophet Joseph, the Apostle Brigham was the best man that could be found to carry on the work which had been commenced. The Lord had proved him; that he was a man who would work righteousness with all his heart, and be continually led by the revelations of His Spirit. The continually

increasing faith and confidence of the people in his counsels has been an abiding testimony that the Lord is with him. Twice a year they vote to sustain him in his office, without one dissenting voice. This shows the entire satisfaction of the people in his administration, and that he rules by a power which controls their hearts. We consider that we are perfectly safe in making the assertion, that he is the only ruler of modern times who has been sustained year after year by the unanimous consent of the governed.

The Prophet Joseph only had time to lay the foundation of the great work of the last days. He did this so effectually that he left on the earth all the knowledge and power that is necessary for the full and complete salvation of man. If brother Joseph did all that, what is there now left for brother Brigham and those associated with him to accomplish? Simply to build up the great superstructure of the kingdom of God, by polishing and fitting in its proper place in the building, all the suitable material which can be found and brought together. This work is equally important with the first, for the building is of no use without a good foundation, neither is the foundation of any utility without the superstructure.

Very few of the Saints can yet fully comprehend the most simple principles

which were taught by brother Joseph. If the most simple principles are not comprehended, how much less are those great principles which pertain to the powers of the worlds to come, which are necessary to be understood and practised, in order to obtain a perfect salvation. Brother Joseph left the keys of this knowledge on the earth, and brother Brigham will reveal it as fast as the Saints are prepared to receive and profit by it.

To accomplish the work laid out in the comprehensive plans of the Prophet Joseph, will require all the exertions of the Saints who are on the earth, in the world of spirits, and those who have died, been resurrected, and have entered into their glory, from this time until the close of the present order of things. To build temples, to administer the ordinances therein, and to teach the world how to keep the laws and commandments which have been revealed; in short, how to be saved, is now the peculiar province of the Prophet Brigham, his Council, the Quorum of the Twelve, and all who labour in the Priesthood. Hence the propriety of his remark, "I am an Apostle of Joseph Smith."

The Prophet Brigham is the only channel of salvation to this generation, and he will continue to be until he is taken from the earth, and then he will stand at the head of all who succeed him. The following are a few of the important blessings which can only be obtained through his agency. No temple in which to administer the higher ordinances can be built except under his direction, because only in his mind is the plan of it perfected by the revelations of the Spirit. He now holds the keys of communication between the living and the dead, by which the door of salvation can be opened to the spirits in prison. It is only through him that men can receive that knowledge which can comprehend the past, present, and future. He alone on the earth holds the power by which the children can be united to the fathers, and the fathers to the children in the bonds of eternal union; that the righteous may be perfected in their generations. There is no other man on the earth who can give a man a wife, or a woman a husband, and seal upon them the powers and blessings of eternal increase. Brother Joseph conferred upon brother Brigham the keys and power of all these blessings, and he bestows them upon his brethren according to the dictates of the

spirit of revelation which abides with him.

Joseph and Brigham, and those associated with them, will yet sit in judgment on the men of this generation, many of whom will come trembling to them for assistance of that salvation which they now reject.

We need not stop here in the exercise of our faith in men holding the Priesthood. Besides brother Brigham, there are Heber and Jedediah, who are one with him in all things, and who labour diligently under his counsel and direction to build up the kingdom; and also the Quorum of the Twelve, who hold the keys of the Apostleship in connexion with the First Presidency, and are special messengers of salvation to the nations of the earth.

To sum up this part of the subject, no person can receive an inheritance in the kingdom of God, unless they have full fellowship for, and the most abiding faith in, the divine mission of all men who have held the fulness of the Priesthood, and faithfully performed the duties thereof, from father Adam down to the last and least of the Apostles and Prophets of these days. It is necessary that this faith and confidence in those who hold a fulness of the Apostleship, should be extended to those whom they appoint to exercise a portion of the same authority. When a man is set apart to administer in any of the offices of the Priesthood, if he magnifies his calling and lives in the spirit of it, his authority in that sphere is unquestionable, his commands are the dictates of inspiration, and they will impart life and salvation to all who will follow them. Men appreciate blessings in proportion to the sacrifices they have to make in order to obtain them. The salvation they attain to will be in proportion to their obedience to the commands of those who are appointed to direct them. In order to avoid the mistake of the present day, disciples appear to lead to the enjoyment of the view. They talk with the most (satisfying) complacency of St. Peter, Paul, John &c., while they regard the doctrines which made those holy men worthy of the field. They have settled down in the belief that faith in the name of Jesus is all that is required. They look to the past for assistance in the way of salvation, without apparently the

least hope or expectation that such bright luminaries will ever appear again to light up the pathway to eternal life. Latter-day Saints are not so narrow in their conceptions. The name which they have assumed indicates their expanded views of the great plan of salvation. They believe that all who teach and practise the same principles as former-day Saints, are entitled to the same name, and that those who hold the keys and power of the same Priesthood, which the Lord Jesus bestowed upon Peter, James, and John, are worthy of the same respect, consideration, and obedience. Consequently St. Brigham, Heber, and Jedediah, occupy quite as prominent a position in the minds of the Saints as St. Peter or Paul. While the Christian sects of the day look only through the misty visions of the past for their Apostles and Prophets, Latter-day Saints have full as much faith in the living ones, who now stand at their head, and who are worthy successors of such men as Matthew and Luke, Paul and Barnabas.

True religion is always the same, and is never without its living oracles to teach

present salvation. In the heaven of the Saints there will be no jarring sectarianism. All who arrive there will be endowed with the same Priesthood, which gives similar powers and blessings to all, and which begets the most implicit confidence among all who enjoy them. In the celestial kingdom of our God, there will be no Church of England, Methodists, Presbyterians, Baptists, Quakers, or any other of the various sects of the day. In that place there will be but one Church, and that will be the Saints of the Most High God. There will be but one set of principles, one faith, one Lord, and one baptism, and these will be the same as taught in the Bible, the Book of Mormon, the revelations given through Joseph Smith, Brigham Young, and every other man inspired by the Holy Ghost, who has lived or is now living on the earth. In this heaven of the Saints there will be no jarring discords, but one and all will enjoy in peace the fruits of their labours, rule forever over their generations, and, like Adam, Abraham, Isaac, and Jacob, become not angels but Gods.

History of Joseph Smith.

(Continued from page 217.)

State of Missouri, Richmond, Ray County, May 13, 1839.

To the Honourable Austin A. King, Judge of the Court of this and the adjoining Counties.

Honourable Sir—Having been confined in prison near seven months, and the time having now arrived when a change of venue can be taken in order for the further prosecution of our trials, and the time having come when I can speak my mind freely, without endangering the lives of any but myself, I now take the liberty of seriously objecting to a trial anywhere within the bounds of the State, and of earnestly praying to your Honour and to all the authorities, civil and military, that my case may come within the law of banishment, which has been so rigorously enforced upon near ten thousand of our society, including my wife and little ones, with all my witnesses and friends.

My reasons are obvious, and founded upon notorious facts, which are known to you,

and to the people in general of this Republic, and therefore need no proof. They are as follows—First, I have never received any protection by law, either of my person, property, or family, while residing in this State, to which I first emigrated in 1831. Secondly, I was driven by force of arms from Jackson County, wounded and bleeding, in 1832, while my house was burned, my crops and possessions robbed from me or destroyed, and my land kept from me until now, while my family was driven out without shelter, at the approach of winter. Thirdly, these crimes still go unpunished, notwithstanding I made oath before the Honourable Judge Blinn, then Circuit Judge of that district, to the foregoing charges; and I also applied in person to His Excellency Daniel Drake, then Governor of the State, for redress and protection, and a restoration of myself and about 2000 of my fellow-sufferers, to our rights—but all in vain. Fourthly, my wife and children have now been driven from our house and improve-

ments in Caldwell County, and banished from the State on pain of death, together with about ten thousand of our society, including all my friends and witnesses; and this by the express orders of His Excellency, Lilburn W. Boggs, Governor of the State of Missouri, and by the vigorous execution of his order, by Generals Lucas and Clark, and followed up by murders, rapes, plunderings, thefts and robberies of the most inhuman character by a lawless mob, who have from time to time for more than five years past, trampled upon all law and authority, and upon all the rights of man.

Fifthly, all these inhuman outrages and crimes go unpunished, and are unnoticed by you, sir, and by all the authorities of the State.

Sixthly, the Legislature of the State has approved of and sanctioned this act of banishment, with all the crimes connected with it, by voting some two hundred thousand dollars for the payment of troops engaged in this unlawful, unconstitutional, and treasonable enterprise. In Monarchical Governments, the banishment of criminals, after their trial and legal condemnation, has been frequently resorted to—but the banishment of innocent women and children from house and home and country, to wander in a land of strangers, unprotected and unprovided for, while their husbands and fathers are retained in dungeons, to be tried by some other law, is an act unknown in the annals of history, except in this single instance in the nineteenth century, when it has actually transpired in a republican State, where the Constitution guarantees to every man the protection of life and property, and the rights of trial by jury. These are outrages which would put monarchy to the blush, and from which the most despotic tyrants of the dark ages would turn away with shame and disgust. In these proceedings, Missouri has enrolled her name on the list of immortal fame—her transactions will be handed down the stream of time to the latest posterity, who will read with wonder and astonishment the history of proceedings which are without a parallel in the annal of time. Why should the authorities of the State strain at a gnat and swallow a camel? Why be so strictly legal as to compel me through all the forms of a slow and legal prosecution previous to my enlargement, out of a pretence of respect to the laws of the statute, which have been openly trampled upon and disregarded towards us from the first to the last? Why not include me in the general wholesale banishment of our society, that I may support my family which are now reduced to beggary, in a land of strangers? But when the authorities of the State shall redress all these wrongs; shall punish the guilty ac-

ording to law; and shall restore my family and friends to all the rights of which we have been unlawfully deprived, both in Jackson and all other counties; and shall pay all the damages which we as a people have sustained; then I shall believe them sincere in their professed zeal for law and justice; then shall I be convinced that I can have a fair trial in the State. But until then, I hereby solemnly protest against being tried in this State, with the full and conscientious conviction, that I have no just grounds to expect a fair and impartial trial.

I therefore most sincerely pray your Honour, and all the authorities of the State, to either banish me without further prosecution; or I freely consent to a trial before a Judiciary of the United States.

With sentiments of high consideration and due respect, I have the honour to subscribe myself, your Honour's most humble and obedient, &c.

P. P. PRATT.

To Austin A. King.

Tuesday, 14th. I returned to Quincy.

Wednesday and Thursday, 15th and 16th. Was engaged in a variety of business relating to the general welfare of the Church.

Commerce, May 17th, 1839.

To the Editors of the *Quincy Whig*.

Gentlemen—Some letters in your paper have appeared over the signature of Lyman Wight in relation to our affairs with Missouri. We consider it is Mr. Wight's privilege to express his opinion in relation to political or religious matters, and we profess no authority in the case whatever; but we have thought, and do still think, that it is not doing our cause justice to make a political question of it in any manner whatever.

We have not at any time thought there was any political party, as such, chargeable with the Missouri barbarities, neither any religious society, as such. They were committed by a mob composed of all parties, regardless of all difference of opinion either political or religious.

The determined stand in this State, and by the people of Quincy in particular, made against the lawless outrages of the Missouri mobbers by all parties in politics and religion, have entitled them equally to our thanks and our profoundest regards, and such, gentlemen, we hope they will always receive from us. Favors of this kind ought to be engraven on the rock, to last forever.

We wish to say to the public, through your paper, that we disclaim any intention of making a political question of our difficulties with Missouri, believing that we are not justified in so doing.

We ask the aid of all parties, both in politics and religion, to have justice done us and obtain redress. We think, gentlemen, in so saying, we have the feelings of our people generally, however individuals may differ; and we wish you to consider the letters of Lyman Wight as the feelings and views of an individual, but not of the society as such. We are satisfied that our people as a body disclaim all such sentiments and feel themselves equally bound to both parties in this State, as far as kindness is concerned, and good will; and also believe that all political parties in Missouri are equally guilty.

Should this note meet the public eye through the medium of your paper, it will much oblige your humble servants,

SIDNEY RIGDON,

JOSEPH SMITH, junior,

HYRUM SMITH.

Saturday, 18th. Finished my business at Quincy for the present.

Sunday, 19th. I arrived at home this evening.

Monday, 20th. At home, attending to a variety of business.

Tuesday, 21st. To show the feelings of that long scattered branch of the house of Israel, the Jews, I here quote a letter written by one of their number, on hearing that his son had embraced Christianity—

Breslau, May 21st, 1839.

My Dear Son—I received the letter of the Berlin Rabbi, and when I read it, there ran tears out of my eyes in torrents; my inward parts shook, my heart became as a stone! How! do you not know that the Lord sent me already many hard tribulations? That many sorrows do vex me? But this new harm which you are about to inflict, makes me forget all the former, does horribly surpass them; as well respecting its sharpness, as its stings! I write you this laying on my bed, because my body is afflicted not less than my soul, at the report that you was about to do something which I had not expected from you. I fainted; my nerves and feelings sunk, and only by the help of a physician, for whom I sent immediately, I am able to write these lines to you with a trembling hand.

Alas! you my son, whom I have bred, nourished and fostered; whom I have strengthened spiritually as well as bodily, you will commit a crime on me! Do not shed the innocent blood of your parents, for no harm have we inflicted upon you: we are not conscious of any guilt against you;

but at all times we thought it our duty to show to you, our first born, all love and goodness. I thought I should have some cheering account of you, but alas! how terribly have I been disappointed!

But to be short; your outward circumstances are such that you may finish your study or pain. Do you think that the Christians, to whom you will go over by changing your religion, will support you and fill up the place of our fellow believers? Do not imagine that your outward reasons, therefore, if you have any, are nothing. But out of true persuasion you will, as I think, not change our true and holy doctrine, for that deceitful, untrue, and perverse doctrine of Christianity.

What! Will you give up a pearl, for that which is nothing, which is of no value in itself? But you are light minded; think of the last judgment; of that day when the books will be opened and hidden things will be made manifest; of that day when death will approach you in a narrow pass; when you cannot go out of the way! Think of your death bed, from which you will not rise any more, but from which you will be called before the judgment-seat of the Lord!

Do you not know, have you not heard, that there is over you an all-hearing ear, and an all-seeing eye? That all your deeds will be written in a book and judged hereafter? Who shall then assist you when the Lord will ask you with a thundering voice, Why hast thou forsaken that holy law which shall have an eternal value; which was given by my servant Moses, and no man shall change it? Why hast thou forsaken that law, and accepted instead of it lying and vanity?

Come, therefore, again to yourself, my son! remove your bad and wicked counselors: follow my advice, and the Lord will be with you! Your tender father must conclude because of weeping.

A. L. LANDAU, Rabbi.

Commerce, Illinois, May 22, 1839.

Sir—In answer to yours of the 23rd of April, to John P. Greene, we have to say that we shall feel obliged by your not making yourself officious concerning any part of our business in future. We shall be glad if you can make off a living by minding your own affairs; and we desire (so far as you are concerned) to be left to manage ours as well as we can. We would much rather lose our properties than be molested by such interference; and as we consider that we have already experienced much over-officiousness at your hand, concerning men and things pertaining to our concerns, we now request, once for all, that you will avoid all

interference in our business or affairs, from this time henceforth and forever. Amen.

JOSEPH SMITH, junior.

To Wm. W. Phelps, &c.

A bill of indictment having been found by a Grand Jury of the mob in Ray County, against Parley P. Pratt, Morris Phelps, and Dungan Gibbs, for murder, and King Follet for robbery, and having obtained a change of venue to Boone County, they were handcuffed together two by two on the morning of the twenty-second, with irons round the wrists of each, and in this fix they were taken from prison and placed in a carriage. The people of Richmond gathered round them to see them depart, but none seemed to feel for them except two persons. One of these (General Parks' lady) bowed to them through the window, and looked as if touched with pity. The other was a Mr. Hugins, merchant of Richmond, who bowed with some feeling, as they passed.

They then took leave of Richmond, accompanied by Sheriff Brown, and four guards with drawn pistols, and moved on towards Columbia. It had been thundering and raining for some days, and the thunderstorm lasted with but short cessation from the time they started till they arrived at the place of destination, which was five days. The small streams were swollen so as to be very difficult in crossing them.

Thursday, 23rd. The prisoners came to a creek which was several rods over, with a strong current and very deep. It was towards evening, and far from any house, and they had received no refreshment through the day. Here they halted, and knew not what to do; they waited a while for the water to fall, but it fell slowly. All hands were hungry and impatient, and a lowering night seemed to threaten that the creek would rise before morning by the falling of additional rains.

In this dilemma, some counselled one thing, and some another. At last Mr. Pratt proposed to the sheriff, that if he would take off his irons, he would go into the water to bathe, and by that means ascertain the depth and bottom; this he consented to do after some hesitation; he then plunged into the stream, and swam across, and attempted to wade back; he found it to be a hard bottom, and the water about up to his chin, but a very stiff current.

After this, Mr. Brown, the Sheriff, undertook to cross on his horse, but was thrown off and buried in the stream. This accident decided the fate of the day. Being now completely wet, he resolved to effect the crossing of the whole company, bag and baggage. Accordingly several stripped off their clothes and mounted on the bare backs of the horses; and taking their clothing, saddles, and arms, together with one trunk, and bedding, upon their shoulders, they bore them across in safety without wetting. This was done by riding backwards and forwards across the stream several times. In this sport and labour, prisoners, guards, and all, mingled in mutual exertion. All was now safe but the carriage. Mr. Phelps then proposed to swim that across, by hitching two horses before it; and he mounted on one of their backs, while Pratt and one of the guards swam by the side of the carriage to keep it from upsetting by the force of the current; and thus, Paul like, they all got safe to land. Everything was soon replaced; and prisoners in the carriage, and the suite on horseback, moving swiftly on, and at dark arrived at a house of entertainment, amid a terrible thunder storm.

I was busy in counselling, writing letters, and attending to general business of the Church, this week.

Friday, 24th.

Commerce, Illinois, May 24, 1839.

Dear Sir—I write you to say that I have selected a town lot for you just across the street from my own, and immediately beside yours, one for Mr. Cleveland. As to getting the temporary house erected which you desired, I have not been able to find any person willing to take hold of the job, and have thought that perhaps you may meet with some person at Quincy who could take it in hand.

Business goes on with us in quite a lively manner, and we hope soon to have brother Harris and family, with other friends, to assist us in our arduous but glorious undertaking.

Our families are all well, and as far as we have knowledge, all things are going on quietly and smoothly.

Yours, &c.,

JOSEPH SMITH, junior.

To Mr. G. W. Harris.

Commerce, Illinois, 24th May, 1839.

Dear Mr. and Mrs. Cleveland—We write you in order to redeem our pledge, which

we would have done before now, but that we have been in the midst of the bustle of business of various kinds ever since our arrival here. We however beg to assure you and your family that we have not forgotten you, but remember you all, as well as the great kindness and friendship which we have experienced at your hands.

We have selected a lot for you, just across the street from our own, beside Mr. Harris; and in the orchard, according to the desire of sister Cleveland, and also on the river, adapted to Mrs. Cleveland's trade.

The various business attendant on settling a new place, goes on here at present briskly; while all around and concerning us, goes on quietly and smoothly, as far as we have knowledge. It would give us great pleasure to have you all here along with us, which we hope to enjoy in a short time. I have also remembered Rufus Cleveland to the Surveyor, and am happy to be able to say that the land in Iowa far exceeds my expectations, both as to richness of soil, and beauty of location, more so than any part of Missouri which I have seen.

We desire to have Mr. Cleveland and his brother come up here as soon as convenient, and see our situation, when they can judge for themselves, and we shall be happy to see them, and give them all information in our power. Father Smith and family arrived here yesterday; his health rather improves. We all join in wishing our sincere respects to each and every one of you, and remain your very sincere friends.

JOSEPH SMITH, junior,

ELDER SMITH.

Addressed to Judge Cleveland and Lady, Quincy, Illinois.

Commerce, Illinois, 24th May, 1839.

Dear Sir—This is to inform you that Elder Granger has succeeded in obtaining the house which he had in contemplation when he left here; and as we feel very anxious to have the society of Bishop Whitney and his family here, we hope that he will use every exertion consistent with his own business and convenience, to come up to us here at Commerce as soon as possible in his power.

JOSEPH SMITH, junior.

Bishop N. K. Whitney.

The Twelve made a report of the proceedings of the Seventies, which I sanctioned. I also approve of the Twelve going to England.

This day the prisoners crossed the Missouri river at "Arrow Rock," so called from the Indians coming from all quarters to get a hard rock from the bluffs to make arrow-points. During this jour-

ney they had slept each night on their backs on the floor; being all four of them ironed together with hand and ankle irons made for the purpose. This being done, the windows and doors were all fastened, and then five guards with their loaded pistols staid in the room, and one at a time sat up and watched during the night. This cruelty was inflicted on them more to gratify a wicked disposition, than anything else; for it was in vain for them to have tried to escape, without any irons being put on them; and had they wished to escape, they had a tolerable good opportunity at the creek.

Saturday, 25th.

Commerce, Hancock County, Illinois,
25th May, 1839.

Dear Sir—In answer to yours of the 13th instant, to us concerning the writings of Colonel Lyman Wight, on the subject of our late sufferings in the State of Missouri; we wish to say, that as to a statement of our persecutions being brought before the world as a political question, we entirely disapprove of it. Having, however, great confidence in Colonel Wight's good intentions, and considering it to be the indefeasible right of every free man to hold his own opinion in politics as well as religion, we will only say that we consider it to be unwise, as it is unfair, to charge any one party in politics, or any one sect of religionists, with having been our oppressors, since we so well know that our persecutors in the State of Missouri were of every sect, and of all parties, both religious and political; and as brother Wight declares having spoken evil of any administration, save that of Missouri, we presume that it need not be feared that men of sense will now suppose him wishful to implicate any other.

We consider that in making these remarks, we express the sentiments of the Church in general as well as our own individually, and also when we say in conclusion, that we feel the fullest confidence, that when the subject of our wrongs has been fully investigated by the authorities of the United States, we shall receive the most perfect justice at their hands; whilst our unfeeling oppressors shall be brought to condign punishment, with the approbation of a free and enlightened people, without respect to sect or party.

We desire that you may make whatever use you may think proper of this letter, and remain your sincere friends and brethren.

JOSEPH SMITH, junior.

HYAM SMITH,

STANLEY RIDGON.

Elder R. B. Thompson.

This day I met the Twelve in Council. The case of brother William Smith came up for investigation and was disposed of.

Sunday, 26th, I spent at home. Elders Orson Pratt and John Taylor preached.

As the prisoners in Missouri arrived at their new house in Boone County, I will will give a sketch from Mr. Pratt's testimony—

When we arrived within four miles of Columbia, the bridge had been destroyed from over a large and rapid river; and here we were some hours in crossing over in a tottish canoe, having to leave our carriage, together with our bedding, clothing, our trunk of clothing, books, papers, &c.; but all came to us in safety after two days. After we had crossed the river, our guards having swam their horses, mounted them, and we proceeded towards Columbia, the prisoners walking on foot, being fastened together two and two by the wrists. After walking two or three miles, Mr. Brown hired a carriage, and we rode into Columbia. It was about sunset on Sunday evening, and as the carriage and our armed attendants drove through the streets, we were gazed upon with astonishment by hundreds of spectators, who thronged the streets, and looked out at the windows, doors, &c., anxious to get a glimpse of the strange beings called "Mormons."

On our arrival we were immediately hurried to the prison, without going to a tavern for refreshment, although we had travelled a long summer day without anything to eat. When unloosed from our fetters, we were ushered immediately from the carriage into the jail, and the next moment a huge trap door was opened, and down we went into a most dismal dungeon, which was full of cobwebs and filth above, below,

and all around the walls, having stood empty for near two years. Here was neither beds, nor chairs, nor water, nor food, nor friends, nor any one on whom we might call, even for a drink of cold water; for Brown and all others had withdrawn to go where they could refresh themselves. When thrust into this dungeon, we were nearly ready to faint with hunger, and thirst, and weariness.

We walked the room for a few moments, and then sank down upon the floor in despondency, and wished to die; for like Elijah of old, if the Lord had enquired, "What dost thou here?" we could have replied, "Lord, they have killed the prophets, and thrown down thine altars, and have driven out all thy Saints from the land, and we only are left to tell thee; and they seek our lives, to take them away; and now, therefore, let us die."

When we had been in the dungeon some time, our new jailor handed down some provisions, but by this time, I was too faint to eat; I tasted a few mouthfuls, and then suddenly the trap door opened, and some chairs were handed to us, and the new sheriff, Mr. Martin, and his deputy Mr. Hamilton, entered our dungeon and talked so kindly to us, that our spirits again revived in some measure. This night we slept cold and uncomfortable, having but little bedding. Next morning we were suffered to come out of the dungeon, and the liberty of the upper room was given us through the day ever afterwards.

We now began to receive kind treatment from our jailor, and from our new sheriff; for it was Mr. Brown that had caused all our neglect and sufferings the previous evening. Our jail in Columbia was a large wooden block building with two apartments; one was occupied by the jailor and his family, and the other by the prisoners.

(To be continued.)

The Latter-day Saints' Millennial Stor.

SATURDAY, APRIL 14, 1855.

FOREIGN INTELLIGENCE—*Deseret*.—On the 29th March we received the January mail from G. S. L. City, which should have come to hand in February. With quite a liberal supply of letters for ourselves and the American Elders generally, we received one copy of the *Deseret News* of December 7, 14, 21, and 28.

The Legislative Assembly of Utah Territory convened on Monday, the 11th of December, at the Council House, G. S. L. City. President Heber C. Kimball was elected President of the Council, in place of the late President Willard Richards. Hon. Messrs. O. Pratt and A. Carrington of the Council, and J. W. Cummings, J.

Brown, and S. W. Richards of the House, were appointed a committee to wait upon His Excellency the Governor and to inform him of the organization of both Houses. At half-past two o'clock, p.m., His Excellency met both Houses in Joint Session, when the Governor's Message was read by the Secretary of the Council. The Message will appear in an early Number of the *Star*.

Professor Orson Pratt was about commencing a high school, wherein natural philosophy, electricity and electro-magnetism, chemistry, astronomy, algebra, surveying, geometry, trigonometry, conic sections, mechanics, and differential and integral calculus were to be taught.

Proposals are advertised by Colonel Steptoe for a new military road, commencing at Great Salt Lake City, and running by way of Provo, Fillmore, Parowan and Cedar Cities, to the eastern boundary of California, in the direction of the Cajon Pass, for which \$25,000 was appropriated by Congress.

On New Year's day the Governor and Legislative Assembly of Utah Territory gave a New Year's festival, in compliment to Judge Kinney, his Associates, other United States officers of the Territory, and Lieutenant Colonel Steptoe, with the officers in his command.

The weather up to the first of January had been delightful, there not having been sufficient frost or snow to prevent plowing, building, &c. There was an abundance of labour, provisions plentiful, and general peace with the Indians in the Territory. We have received some very interesting communications which will appear in due course.

The *News* of Dec. 7 says—"THE Deseret Dramatic Association volunteered their services for the opening performance of the season, which came off on the eve of Saturday, the 2nd inst., with "All is not gold that glitters," and sentimental and comic songs. Governor Young extended invitations to his Counsellors, to the Quorum of the Twelve, to the clerks in the different offices, to the heads of the departments, and to many others, all of whom attended with goodly portions of their families, filling the Hall with an audience whose countenances beamed with joy, not only from the delight arising directly from the occasion, but from the associations and pleasing recollections of the past.

"Time and again, during the evening, we caught our thoughts wandering far away to the present theatres of many who are near and dear to us, and who acted so well upon these boards last winter, and could not restrain a prayer that they may equally well act their parts in proclaiming the Gospel on the broad stage of the world, that ere long, having played their role as faithful servants of the Most High, they may again rejoice with us in the blessings we here enjoy."

California.—By letter dated San Francisco Sep. 21, 1854, from Elder P. P. Pratt, in the same Number of the *News*, we learn that on Sep. 7, Elders Chauncey W. West and B. F. Dewey arrived at San Francisco, from the East Indies and China, both well. On Sep. 8, Elders Silas Smith, Silas S. Smith, Joseph Smith, Ward E. Pack, Eli Bell, William Clough, Simpson M. Molen, George Spiers, and John Young sailed from San Francisco for the Sandwich Islands, on board the *Vanquero*. On Sep. 11, Elder A. Lyman arrived at that city from San Bernardino, in good health.

St. Louis.—By the *St. Louis Luminary* of March 10th, we learn that the Saints who emigrated on the *James NeSmith* and the *Neve* arrived at St. Louis, the greater portion on March 7th, the remainder a day or two after.

Boston.—The *Boston Times* announces the arrival, at that port, of Samuel W. Woolley, per the *John Gilpin*. Our readers will recollect that Elder Woolley has been recently labouring in the East Indies.

DEPARTURE.—The ship *Juventa* sailed for Philadelphia on Saturday the 31st ultimo, with 573 souls of the Saints, under the presiding charge of Elder William Glover, late Pastor of the Hull, Newcastle, and Carlisle Conferences, Elders Benjamin Brown, Sylvester H. Earl, Elias Gardner, Charles Smith, William Pitt, John Mayer, Noah T. Guyman, Joseph Hall, well known among the Saints in the British Isles for their distinguished labours in the Conferences; also Elders George Mayer, in charge of a company of Saints from Switzerland; and Elder James F. Bell, late President of the Malta Mission, in charge of a company of the faithful from Piedmont in Italy;

all sailed in this ship, and constitute the able counsel and immediate support of President Glover in the discharge of his important duties on shipboard.

Most of these brethren—Elders of Israel, are returning to Zion, after an absence of about three years on missions to this and other countries. It has never been our privilege to clear a ship load of Saints containing such an embodiment of faith, and with such an entire feeling of satisfaction both in Saints and officers of the ship. An unusual number of Pastors, Presidents, and Elders are gathering this year, and as the way to Zion becomes more difficult they will find ample occasion and scope for the exercise of their faith on the journey, that the sheaves which they bring with them may be safely delivered in the garner of the Lord, and they be found faithful labourers with the husbandman in the last time.

May the joy which was manifested by the shouts sent up as we bade them adieu be increased in purity and fervour till their arrival in Utah among the people of God, and worlds without end.

Scraps from the Diary of Mrs. Letitia Jane Lockheart.

"And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him."—*Genesis* i. 26, 27.

Man, lovely man; Lord of creation; I am no longer astonished, since reading the above account of the creation of man, that all things flee before thy face, or tamely submit to thy will. He who created thee created all things for thy dominion. He enstamped on thy creation His own sacred image; He impressed thy form with His holy likeness; then gave to thee Rule over all things—a prince, indeed, of heavenly origin. Fresh from his maker's hands, he proudly went forth with mien erect, the admired of all admirers, giving laws and regulating the vast creation placed beneath his rule. Did his presence cheer, his voice comfort? Was his every act approved, his examples imitated, his precepts revered? 'Twas then God our Father thought to crown man with eternal felicity, and give unto him "an help-meat." Created from the mould formed in the express image and likeness of God, sprang forth lovely woman, to cheer the presence and to add to the honour and dignity of man; and having been created from him, she became "bone of his bone and flesh of his flesh"—ever and ever subject to his rule. How natural, as well as pleasing, to woman, to hate so near her a protector, counsellor, and ruler, commissioned of high heaven's King to govern all things created on the earth; and who could or would object to such a prince, when we

have the pleasing reflection that he who now stands before us is in the express image of God, and through the laws of creation we may become a joint ruler in his vast domain, a partner of his cares, a companion of his joys, and heir of his blessings? Truly great and glorious, then, heavenly Father, is the privilege of woman, the last of thy creation, whom thou chosest to make a blessing unto man for his faithfulness, and permitting him to exercise a part of thy sovereignty, has given him power to exalt woman by his side, giving unto her honour as the second in creation. Then, indeed, blessed are we to become the wives of man, in whom we behold the express image of God, empowered and authorized through the holy order established in the kingdom of God—matrimony—to go forth and multiply, that the sons of men may be increased to be partakers of the increased blessings of the creations placed under his control; and thus joy is increased and men and women are one. Blessed was the woman who lived in the day of primeval man, before he lost confidence in himself, before the bane of society was introduced to his life; before the engulfing cup was (like woman's apple) tasted, ere the frenzied imagination was heated, or the fury of his power was dealt out by the murderous knife, or party cliques were formed to enslave his fellow-man, or equal rights were trampled

under foot, or the voice of mercy lost in the cry of justice, or legislators were called to intervene in behalf of injured and oppressed woman; before his agency over the creations given him in the beginning was placed in the feeble "help-meet"—created from his own side—by the executive and legislative counsel of such imbecile creatures as they have chosen in the low and degraded scale of fallen intellect. I beg my female friends to bear with me a moment. Was not man our designed lord, created first? Yes. Has not he, by the laws of the State, placed woman first, who was created last, and by him exalted? Then where shall that man be placed who places himself below woman's creation, (the after-birth of creation,) making her the first by his own act, thus reversing the design and order of creation.

These reflections have been produced from opening a copy of Mr. Hartly's digest of Texas laws, during my short sojourn in Galveston, Texas, from which I learned the alarming fact, that the men

of Texas were of so reckless a character that they could not be intrusted with the property of their wives, which is secured unto them by the laws of the State. It was then my mind was called to retrace the early impressions taught me by my good old mother, gleaned from the Bible, of the origin of man, and to contrast him and woman as they exist in the day I live. Ye heavens, weep over poor and fallen woman! Ye angels, pray for us! Consistency, thou art a jewel! Will woman intrust her person to him whom her father, mother, brother, friends, nor herself would intrust with a dime to pay for a little Godfrey's cordial for the baby? Woman, thy folly is a sin; and man, without repentance, will drag woman to hell, instead of exalting her to again dwell in the presence of their heavenly Father. Man is the head of the woman as Christ is of man.

Austin, Texas, Jan. 1855.

Foreign Correspondence.

SANDWICH ISLANDS.

*Journey from G. S. L. City to the Islands—
Location on Lanai of a gathering place
for the natives.*

Kohala, Hawaii, Dec. 16, 1854.

Dear Brother Franklin—It is with pleasure that I embrace the present opportunity of writing a few lines to you, to let you know how it is and has been with me since I left home. My health is good at present, and I can truly say that I enjoy myself first-rate, considering the circumstances that I am placed under.

I left G. S. L. City, in connexion with my brethren of the Islands Mission, also with President B. Young and company, on the 5th of May, and after a pleasant and speedy trip across the plains, we arrived at San Bernardino on the 9th of June. Here we tarried, to dispose of our property, and prepare ourselves for the remainder of our journey, &c., until the 4th of July, when we again took up our line of march westward; reached San Pedro on the 5th. Brother Pratt having

gone ahead, made arrangements for our passage up the coast; accordingly on the 7th we took steam-ship, and arrived at San Francisco on the 10th. Previous to our arrival at this place, brothers Pratt and Tanner had made arrangements for the purchase of a Brig, which they intended to ply between the Islands and the Pacific coast, for the purpose of gathering the Saints, taking the Elders to and from their fields of labour, &c.; and being short of means they took what we had on hand, with the expectation of fitting her out, and taking us to the place of our destination, but in this they were disappointed; and taking all things into consideration, it was considered best to dispose of her again to the best advantage possible. While we remained there, the most of the brethren were busily employed in the harvest field and elsewhere, to obtain means to clothe themselves, and also to assist in taking them on their journey. Nine of the brethren having obtained means, (a portion of their money, being refunded to them,) set sail for the

Islands on the 8th of September. The rest of us remained in San Francisco until the 24th of October, when myself and six of the brethren embarked on board the ship *Ianthe*, bound for Hong Kong, via Honolulu, and after a pleasant though somewhat protracted voyage, we arrived at Honolulu on the 13th of November, in good health and spirits, being twenty days out. Three of the brethren were still left behind for the want of means. Just after leaving San Francisco, the passengers, knowing that we were "Mormon" missionaries, commenced upon us rough shod, upon the subject of polygamy, some of them being very bitterly opposed to our principles, but by the assistance of our heavenly Father, we were enabled to head them at every turn, and they were soon glad to let us entirely alone. We also had three Catholic priests on board, bound for the Islands, but did not have much conversation with them, as there could but one of them talk English a very little. The captain seemed to think he had got the *Jonah* on board this time, but did not go so far as to cast lots, to see which it was.

Soon after our arrival at Honolulu, the Presidency took our several cases into consideration, when brothers West, Peck, and King, and myself were appointed to go to the Island of Hawaii, the rest of the brethren were distributed on the other islands. According to our appointment, we made preparations, and took ship on the 20th of November, and arrived at this place on the 22nd, distance about 115 miles from Honolulu.

Upon landing at this place we were immediately surrounded by natives, and there not being a foreigner probably within several miles of us, there was no one that we could make any inquiry of, but some of them soon found out that we were "Mormon" missionaries, and one of them took us his hale (house) and did for us the best that he could, which was nothing to brag of, I assure you. Here we remained for two or three days, when brother R. N. Allred, who has charge of the affairs of the Church on this island, arrived. He informed us where the best places would be for us to stop while we were learning the language. It was considered best for us to separate, and be entirely alone with the natives, as we could learn the language much quicker than we could to be together; accordingly

we did so, and I have been alone the most of the time since.

Since my arrival at this place, my time has been employed mostly in acquiring the language, in which I do not know but I get along as well as could be expected, and I do not intend to have many months roll round before I shall be able to talk to them in their own tongue, if the Lord will, for the longer I am with them the more I see the need, and the more I feel anxious, to be able to instruct them, not only in the principles of the Gospel, but in habits of industry, cleanliness, &c.

With regard to the affairs of the Church, my knowledge is as yet somewhat limited, but I can truly say that they are in a prosperous condition. Though the people are not just at present coming into the Church as fast as they have been some time previous, still our numbers are daily increasing. The brethren have located a place of gathering for the Saints on the Island of Lanai, and are now putting in grain, potatoes, and other things for the people to subsist upon after they are gathered together. They have a city laid off which they call the City of Joseph. The Saints here have to labour under a great disadvantage for the want of tools, which causes the work to progress rather slowly, as there can be but very few hands employed at a time in putting in seed, &c.

Perhaps you would like to know how I have lived since I came among the natives; my principal living so far has been poi, sweet potatoes, and a scant allowance of salt fish. If you would like to know what poi is—you take some flour, mix it with water until it is just thick enough to run, scald it and let it stand until it gets sour, and you will see a fac simile of poi. I have not tasted of bread or meat but two or three times, or any such things as I have been used to living upon, since I came on this island; but still I have always had a plenty, such as it is, and I hope and pray that I may always have as good.

I shall have to bring my letter to a close for want of room. I would like to have you write to me as soon as convenient; no one knows really how to appreciate the blessing of hearing from their friends until they are left alone and have no one to converse with, as I am the most of the time. I should, also, if consistent, like to have you send me the *Star*, but

silver and gold have I none, but such as I have give I unto thee.

Please direct to Honolulu, Oahu, in care of P. B. Lewis, and he will forward them to me.

Brother R. N. Allred arrived here the day before yesterday; his health is quite poor, he wishes a kind remembrance to you.

Please remember me kindly to brothers Grant, Kimball, Ellsworth, Young, and in fact all inquiring friends.

I am, as ever, your affectionate brother,
H. P. RICHARDS.

P.S.—You will excuse me for not paying the postage on this letter, for I have not had that much money since I came on the Islands.

H. P. R.

SCANDINAVIA.

Prospects of the Work—Signs in the Heavens.

29, Gothergade, Copenhagen,
March 17, 1855.

President F. D. Richards.

Dear Brother—We are moving along slowly after the old sort, "right side up," I believe "with care," having fair prospects ahead, not discouraged in the least, but, on the other hand, feel greatly encouraged, and have great reason to rejoice that, through the blessing of the Lord, this mission is in a fair way to grow and prosper. Peace and union prevail, and a general willingness to do all that they possibly can to extend the work of the Lord. We are not a multitude, but we feel strong with the help of the Lord, and I trust we will carry the day. Truth is finding its way to many that are honest in heart, the Spirit accompanying the word, bearing witness of the same. We mean that every move we make shall count towards building up the kingdom of God. I desire that I may live to see it triumph over the nations of the earth, that the oppressed may go free, and the oppressor be made to serve, or be cut off from the face of the land.

I am enjoying very good health at present. Brother and sister Widerborg are well. It is a general time of health among the Saints.

March 19th.

I will send you an account of two re-

markable signs in the heavens, thinking that perhaps they might not be copied in the English papers.

The *Altona Mercur* of the 24th ult. has the following—"A few days ago many persons witnessed just before sunrise an unusual phenomenon. They saw in the east a pillar standing perpendicular in the horizon. It was about four feet broad, with sharp outlines of yellow and red. At sunrise, it received a blood-red colour, and gradually disappeared."

The following is from the *Berlingske Tidende*, of March 17th, 1855, copied from a German paper—"On the 5th instant, at 8 o'clock a.m., at Lipzig, Berlin, and many other places, was witnessed an unusual and remarkable phenomenon. It was visible at 8 o'clock, a.m., and continued to increase in brilliancy until 9 o'clock, and then gradually disappeared, and was entirely gone at 10 o'clock. The atmosphere was a little thick, temperature 11 deg. with north wind, when the phenomenon commenced. Through the sun passed a white ring (A), which was a half of a degree broad, and parallel with the horizon, and in that ring 120 degrees east and west were two mock suns, and above them were a half circle (B) about 22 degrees long, whose convex was down, at the commencement it was coloured, afterwards appeared somewhat white. Its highest point formed a centre for a ring (C) which was about 30 degrees in diameter. In the mean time the ring was completely over the half circle (B), and appeared to be of a faint colour. This ring attached itself on both sides of the real sun in circle (A) where it formed two beautiful mock suns of the brilliancy of a rainbow. Upon the highest point of the circle appeared a curved rainbow, which was magnificent. It was about 30 degrees long, the middle pointing towards the zenith. In the ring (C) there were two other bows which were above the circle (B), they were of a faint colour, with the convex side joining each other, but as the sun advanced the phenomenon entirely disappeared."

You will please excuse the translation, I have done as well as I could. Not understanding the Danish any better, perhaps I have not given it as perfectly as it is in the original.

The weather has changed, and it thaws considerably in the middle of the day.

Footmen came from Sweden to day on

the ice, but I don't think they will be enabled to do it much longer.

Many of the brethren have requested me to *Heilsden*. You will please accept of my love and best respects, in which brother Widerberg joins.

I wish to be remembered to all the brethren with you. The Lord bless you.

I remain, yours as ever in the covenant.

JOHN VAN COTT.

MISSOURI.

Cattle for the Emigration—Folly of the Saints emigrating useless articles—High Price of Provisions, &c.

Branswick, Missouri,
February 26th, 1855.

Dear Brother F. D. Richards—Having a few spare minutes, I feel like spending them in writing to you to let you know of my present condition, and also of 35 of the passengers brought by the *Clara Wheeler*.

I left St. Louis in company with them and six others on the 17th inst., to go up the Missouri river as far as Oregon, in Holt County. We had a few days of fine warm weather up to the 23rd, since which time it has been severely cold, and we are now frozen up, as far as navigating the river is concerned, and are compelled to go from this point by land. The object of my going up the river is to purchase the cattle, make arrangements for provisions, and hunt out a suitable point for rendezvous for the emigration this spring. The object that I have in writing to you from this point is to suggest to the consideration of your fruitful mind the subject of having the presiding officers be more particular in the examination of things that many of the Saints put up and bring to this country. The disclosure made here yesterday, by an examination of luggage, shows that tons of useless things—that are not worth picking up in the streets, are brought to this country, freight paid on them; the lives of men worn out by lifting them from place to place, only to be thrown away on the frontiers. Many old tools of old fashions in use in the days of our great-grandfathers, are brought along by many of the Saints. Now if something could be said or written to break the seal that is upon the things of the great-grandfathers and their children, to dissolve the union before they start, it would be a

blessed thing; it would be no worse for them to turn and cry, as the milk kine did that drew the ark of the covenant, because they had left their calves behind. They have it to do at last, and if the separation could take place there, it would be much better. I hope you will pardon me for my suggestion on this matter.

I am not able to give you a list of the names of the passengers of the *Clara Wheeler*, but can say that those with me are all in good health, and feel like trying to learn to be useful amongst the cattle and journeying camps the present year.

The Missouri river is as yet very low, and crowded with ice. The winter holds out long and cold. Every thing in this upper country commands a high price, flour is worth \$9 per barrel, bacon from 7c. to 8c. per lb, corn 75c. per bushel, potatoes 1\$ 50c. per bushel, and almost every other thing in proportion.

We calculate to leave here to-morrow morning. I suppose you are aware that we are only a few miles below the old town of Dewitt. We shall probably go through Caldwell County, and pass near the well that contains many of the mouldering remains of our beloved brethren who have fallen as martyrs to the truth of the Gospel in this dispensation. We shall also pass near the grave of the brave David Patten and others. When I am near these grounds, my feelings more or less seem to call for the Lord to hasten the day when the blood of the righteous shall be avenged, and when the word of the Lord shall be fulfilled, that says, those that remain and are pure in heart shall return singing songs of joy and triumph, both they and their children.

I will now close this note by asking you to give my kind love to those associated with you in the Office, and also, if you see them, to those that crossed the Plains with me last spring.

I am, your fellow-labourer in the Kingdom of the last days,

MIL0 ANDRUS.

PHILADELPHIA.

Arrival of the "Isaac James"—Departure of Elder Riser and Company for Cincinnati.

Philadelphia, March 8, 1855.

President F. D. Richards.

Dear Brother—I write to inform you

that we arrived safe in Philadelphia on Monday morning, at three o'clock, after 30 days' passage. We had a very agreeable voyage, with the exception of one storm, one sailor washed overboard and lost; no other damage was done. The Saints enjoyed good health. We attended to our duties as well as we could, morning and evening, calling upon the Lord for His blessings.

Times have been dull in this place, but business begins to revive. We have suc-

ceeded in providing means to go on, by selling 5 dollars' worth of German books and 20 dollars' worth of English books to the Branch, and brother Germer's family have sold some of their goods. We are going on to Cincinnati to-day, with the Saints. They are all in good health and spirits.

I remain yours in the everlasting covenant,

GEORGE C. RISER.

Definition of the Immaculate Conception.

BY BISHOP DE CHARBONNEL, OF MONTREAL.

Now, dearly beloved, what is the meaning of that definition, which overjoys the whole Church, and devastates hell? What are our duties towards that definition, and what must be its fruit for our souls?

That definition, dearly beloved, means that the soul of Mary, no doubt on account of her having been chosen from all eternity to be the mother of the Savior, when created and united to a body in the womb of her mother, St. Ann, was exempted, preserved from all original sin common to all the children of Adam and Eve.

That definition means that on that first moment, Mary, far from being a child of wrath, hated by the Blessed Trinity, belonging to Satan, and doomed to hell, was, on the contrary, all fair, spotless, full of grace with the Lord, blessed among women, the beloved dove of God, and already crushing the Serpent's head.

That definition means that that most singular exemption, privilege, prerogative, grace conferred on Mary, in virtue of the merits of Jesus Christ, has been revealed by God, is contained in the deposit of divine revelations, has always been believed as a part of the Word of God by the immense majority of the Church, and is now proposed as such to the faith of the world by the teaching Church of Christ, against

which He promised that error, one of the gates of hell, should never prevail.

Therefore, that definition means that the Immaculate Conception of Mary is now a dogma of our faith, just as well as her divine maternity, her perpetual virginity, and her exemption from venial sin. These three prerogatives of Mary had always been believed as revealed by God, and contained in the deposit of divine revelations, though they became dogmas of the Catholic faith only after ages. The divine maternity of Mary was defined only in the fifth century, against Nestorius; her perpetual virginity in the fourth, against Jovinian; and her exemption from venial sin in the sixteenth, by the Council of Trent.

Therefore, to deny now, even mentally, the Immaculate Conception, would be the same sin of heresy as to deny the divine maternity of Mary, or her perpetual virginity, or her exemption from venial sin, because it would be to refuse to believe a definition of the Church, the pillar and the ground of truth, and of course to incur the excommunication and anathema of a heathen and a publican, pronounced by Jesus Christ himself against whomsoever heareth not the Church.

Varieties.

There are within the territories of the United States, upwards of four hundred thousand Indians, in California, Oregon and Texas. The following were the number of some of the largest tribes in 1868—Crows, 25,000; Cherokees, Chipewas, 9,000; California